

**Mukhtasarul Quduri**

**Book of  
SALAH**

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# Ritual Prayer

## RITUAL PRAYER (SALAH)

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## 10 TIMES FOR SALAH

### 1.1 Times of Salah

1. The beginning of the time for the dawn (fajr) [prayer] is when the second dawn rises, and that is the lateral whiteness on the horizon. The end of its time is as long as the sun has not risen.
2. The beginning of the time for zuhr is when the sun declines. The end of its time according to Abu Hanifah is when the shadow of everything becomes twice its [length] in addition to the shadow at midday. Abu Yusuf and Muhammad said : when the shadow if everything becomes its [length] [instead of twice].
3. The beginning of the time for `asr is when the time for zuhr departs, according to both views. The end of its time is as long as the sun has not set.
4. The beginning of the time for maghrib is when the sun has set. The end of its time is as long as the twilight has not disappeared. [The twilight] is, according to Abu Hanifah, the whiteness on the horizon after the redness. Abu Yusuf and Muhammad said : it is the redness.
5. The beginning of the time for `isha' is when the twilight has disappeared. The end of its time is as long as the dawn has not yet risen.  
The beginning of the time for witr is after `isha'. The end of its time is as long as the dawn has not risen.

### 1.2 Preferred times

It is recommended :

1. To brighten fajr.
2. To cool zuhr in the summer, and to delay it in the winter.

3. To delay `asr as long as the sun has not changed [color].
4. To hasten maghrib.
5. To delay `isha` to [just] before one third of the night [has passed].

For one who is accustomed to pray during the night, it is recommended to delay witr to the end of the night. If one is not certain of waking up [at that time] one should perform witr before sleeping.

### 1.3 Disliked and Prohibited Times

1. Salah is not permissible at the rising of the sun, nor at its stationary point at midday, nor at its setting.
2. If the sun is setting, one does not perform a funeral prayer, nor make the sajdah of recitation, [nor perform any other prayer] except the `asr of that day.
3. It is disliked to perform voluntary prayers after fajr salah until the sun rises, and after `asr salah until the sun sets. There is no harm in praying missed prayers during these two times, [and similarly] performing prostrations of recitation, and praying over a funeral. One does not perform the two rak`ah of circumambulation (tawaf).
4. It is disliked to perform any optional prayers after dawn [and before fajr] other than the two [sunnah] rak`ah of fajr.
5. One should not perform optional prayer before maghrib.

## 2.0 ADHAN

### 2.1 Its form

1. Adhan is sunnah for the five prayers and jumu`ah, not any others.
2. The method of adhan is that one say, Allahu Akbar Allahu Akbar . . . . and there is no tarji` in it.
3. In the adhan of fajr, one adds, after Falaḥ, As-ṣalatu khayrum-min an-nawm [twice].
4. Iqamah is like adhan, except that one adds after Falaḥ, Qad qamatis-salah twice.

### 2.2 Its sunnahs

1. One is leisurely in adhan, and hastens iqamah.
2. One faces the qiblah.
3. When one reaches Salah and Falaḥ one turns one's face right and left.

4. One makes adhan and iqamah for missed prayers. If one misses more than one prayer, one makes adhan and iqamah for the first and for the remainder has the choice:
  - if one wishes, one makes adhan and iqamah,
  - or, if one wishes, one suffices with the iqamah.
5. It is appropriate that one make adhan in [a state of] purity, but one makes adhan without purity, it is valid. It is disliked to make iqamah without wudu', or to make adhan while in janabah.
6. One does not make adhan for a prayer before its time has entered.

### 3.0 THE CONSTITUENTS AND MANNER OF PERFORMING THE SALAH

#### 3.1 The Pre-Requisites of Salah

It is obligatory upon the one who [wishes to] perform salah to precede [it] with:

1. Purity from hadath One who cannot find [anything] with which to remove filth prays with it and does not repeat the salah.
2. [Purity from] filth, in accordance with what we have mentioned previously. Also:
3. To cover his/her nakedness The nakedness of a man is that which is beneath the navel up to the knee, and the knee is [part] of the nakedness. The body of a free woman is all nakedness, except for her face and her hands [and her feet]. One who cannot obtain a garment prays naked, seated, gesturing for ruku' and sujud, but if he prays standing it suffices him, although the former is better.
4. To intend the salah into which one is entering, with an intention separated from the Forbidding [Takbir] with any action.
5. To face the qiblah, unless one is in fear, for then one prays in whatever direction one can. If the qiblah is obscure to him, and there is no-one in his presence whom he could ask, he exercises judgement and prays. Then, if he finds out that he was mistaken by being informed after he had prayed, there is no repetition [due] upon him. If he finds that out while he is [engaged] in the salah he turns to the qiblah and continues.
6. [Conviction that the time has entered].

#### 3.2 The Rudiments of Salah

The essentials of salah are six:

1. The Forbidding [Takbir].
  - If one says, in place of the takbir, Allahu ajall, or [Allahu] a'zam, or Ar-Rahman akbar, it suffices him according to Ash-Shafi'i and Hanifah and Muhammad. Abu Yusuf said : It does not suffice.



him except with the wording of takbir.

2. Standing.

3. Recitation.

- ✦ The minimum recitation which suffices in salah, according to Abu Hanifah, is that which is covered by the word "Qur'an". Abu Yusuf and Muhammad said : No less than three short verses or one long verse is sufficient.
- ✦ Recitation is obligatory in the first two rak`ah [of fard], but one has the choice in the last two : if one wishes, he can recite, if he wishes he can make tasbeeh, and if he wishes he can remain silent. Recitation is obligatory in every rak`ah nafl, and in all [rak`ahs] of witr.

4. Ruku`.

5. Sujud

- ✦ If he restricted himself to one of the [nose and forehead] it is permissible according to Abu Hanifah. Abu Yusuf and Muhammad said : it is not permissible to restrict oneself to nose without a [valid] excuse.
- ✦ If he prostrated on the winding of his turban or the end of garment it is permissible [but disliked].

6. The Final Sitting, for the measure of the tashahhud.

### 3.3 The Obligations (Wajib) of Salah

1. Recitation of al-Fatihah in every rak`ah
2. Adding a surah (or three verses) in the first two rak`ahs of fard, and in every rak`ah of witr and nafl.
3. Standing up after ruku`.
4. Linking the nose with the forehead for sujud.
5. Tranquility in each position (ruku`, standing after it, sujud, sitting between the two sajdah).
6. The middle sitting.
7. Recitation of the tashahhud in the every sitting.
  - ✦ The tashahhud is that one say, At-tahiyyatu lillahi was-salawatu wat-tayyibatu. as-salamu `alayka ayyuhan-nabiyya wa-rahmatullahi wa-barakatuh. as-salamu `alayna wa-`alaa `ibadillahis-salihin. ash-hadu an la ilaha illallahu wa-ash-hadu anna muhammadan `abduhu wa-rasuluh.
8. Standing up for the third [rak`ah] without [any] delay after the tashahhud.
9. The words of salam.
10. Vocalizing the vocal rak`ahs [for the imam], and subduing the subdued ones [for all].
  - ✦ If one is imam, he vocalizes the recitation in fajr, and the two rak`ah of maghrib and `isha`, and subdues that which after the first two.

- If one is solitary, he has the choice : if he wishes, he may recite aloud [where the imam would], making [his voice] audible to himself, or if he wills, he may subdue [his voice all the recitation].
- The imam subdues [the recitation] in [every rak`ah of ] zu`l and `asr.

11. The qunut of witr.
12. The takbirs of the Two `Ids.
13. Sequence [in case of inattentiveness].

Everything beyond this is sunnah.

### 3.4 The Description of Salah

When a man enters salah, he pronounces takbir, and

1. Raises his hands with the takbir until his thumbs are alongside his earlobes.
2. He rests his right hand on his left, and brings them together under his navel.
3. Then, he says Subhanakallahumma wa-bi-hamdika wa-tabarakasmuka wa-ta`ala jadduka wa-la ilaha ghayruk.
4. Then, he seeks refuge with Allah from Satan, the outcast, and
5. [then he] recites Bismillahir-Rahmanir-Rahim,
6. subduing both of them.  
Then, he recites the Opening [Chapter] of the Book, and a surah or three verses of any surah he wishes - along with it.
7. When the imam says wa-lad-dallin, he says Amin, and the followers also say it, [all of them] subduing it.
8. Then, he pronounces takbir, and bows.
9. [In ruku`] he rests his hands on his knees, spreads his fingers, extends his back and neither raises his head nor droops it.
10. He says in ruku`, Subhana rabbiyal-`azim thrice, and that is its minimum [of perfection]. [Note : saying `azim instead of `azim here breaks the prayer. Learn how to pronounce it correctly from someone who knows it.]
11. Then, he raises his head from ruku` saying Sami` Allahu li-man Hamidah.
12. The followers [and imam] say Rabbana lakal-Hamd.  
Then, when he has straightened up [to the] standing [position], pronounces takbir, and performs sajdah, resting his hands on the ground,
13. putting his face between his palms, and prostrating on his nose and forehead. He reveals his upper arms, separates his belly from his thighs, and turns his toes towards the qiblah.
14. He says in his sujud Subhana rabbiyal-a`la thrice, and that is its minimum [of perfection].  
Then, he raises his head, pronouncing takbir, and then when he is calm in sitting, he pronounces takbir and performs sajdah. The

when he is calm in sujud, he pronounces takbir.

15. [He] straightens up [to the] standing [position] on the fronts of feet. He does not sit, nor lean on the ground with his hands. He does in the second rak`ah similar to what he did in the first rak`ah, except that he does not recite the Opening Invocation, the Seeking of Refuge.  
He does not raise his hands except at the first takbir.
16. When he raises his head from the second sajdah in the second rak`ah, he spreads out his left leg and sits on it, and lays down right [leg] and directs its toes toward the qiblah. He places his hands on his thighs and stretches out his fingers and pronounce the tashahhud.  
He does not add to this in the first sitting.
17. He recites the Opening [Chapter] of the Book, in particular, in the last two rak`ah [of fard].  
When he sits at the end of the salah, he sits as he sat in the first and, recites the tashahhud.
18. He invokes blessings on the Prophet (may Allah bless him and grant him peace).
19. He recites whatever invocations he wills, such as resemble the words of the Qur`an and the transmitted invocations. He should recite invocations which resemble the speech of mankind [among themselves].
20. Then, he makes salam to his right, saying, As-salamu `alaykum wa-rahmatullah, and to his left similarly.

### 3.5 Those Actions Disliked in Salah

1. It is disliked for the one praying to fidget with his clothes or with his body.
  - He should not turn about pebbles, unless [they are such that] it is not possible for him to perform sujud, then [in which case] he smooths them once.
  - He should not crack his knuckles.
2. He should not put his hands on his hips.
3. He should not hang his garment over himself [without wearing it properly].
4. He should not plait his hair.
5. He should gather his clothes.
6. He should not glance about.
7. He should not sit like a dog.
8. He should not return the greeting of salam with his tongue [for it invalidates the prayer], and not [even] with his hand.
9. He should not sit cross-legged except if he has an excuse.



### 3.6 Disruptors and Nullifiers of the Salah

1. He should not eat or drink [nor commit any other significant, extraneous actions.]
2. If hadath overtakes him, he turns away, and if he was imam, he appoints a replacement. He [then] makes wudu' and resumes his salah, but [for him] to re-start it superior.
  - If hadath overtakes him after the tashahhud, he makes wudu' and makes salam.
  - If in this condition [i.e. after the tashahhud], he wilfully effaces hadath or speaks, or performed an action which is inconsistent with salah, his salah has been performed.
3. If he slept and had an erotic dream, or became insane, or lost consciousness, or laughed out loud, he re-starts the wudu' and salah.
4. If he spoke in his salah, intentionally or by mistake, his salah is nullified.
5. Exposure of the nakedness, or presence of filth greater than the excusable amount, for the duration of three tasbeeh, nullifies the salah.
6. If one who had performed tayammum saw water [while] in his salah, his salah is nullified, and [similarly] if he saw it after he had sat the duration of the tashahhud [according to Abu Hanifah]. Similarly:
7. If he had wiped on his khuffs and the time-limit for his wiping expired, or
8. If he took off his khuffs with a gentle motion, or
9. If he had been illiterate and then learned a surah [while in prayer] or
10. If he had been naked, and then found a garment [while in prayer] or
11. If he had been gesturing, and then became capable or [performed] ruku' and sujud. or
12. He remembered that there is a salah [due] upon him before this salah, or
13. If a literate imam experienced hadath and substituted an illiterate [man], or
14. If the sun rose in salat al-fajr, or the time of 'asr entered in [salat] al-jumu'ah, or
15. If he had wiped on a splint, and it fell off due to healing, or
16. If he had been an excused person, and then his excuse ceased.

[If any of these (7-16) occurred after the tashahhud] his salah is invalidated according to the view of Abu Hanifah. Abu Yusuf and Muhammad said : his salah has been performed.

The Things Which Necessitate or Permit Breaking the Prayer. It is

obligatory to break the salah

1. to save life
2. to prevent injury to others.

It is permissible to break it : upon the threat of theft or harm of his own or someone else's property.

### 3.7 Prostration of Inattentiveness

1. The prostration of inattentiveness is wajib, for excess or deficiency, [and it is preferably] after salam. Then, he performs two sajdah, then he [sits,] performs tashahhud and [then] performs salam.
2. [The Prostration of] Inattentiveness is due if one added to the salah an action which is of its manner but not part of it, or by abandoning a [wajib] action [whose obligation is established by the] sunnah, such as in abandoning the recitation of the Opening of the Book, or the qunut, or the tashahhud, or the takbirs of the Two `Ids, or the imam's raising his voice in that which should be subdued, or subduing it in that which should be audible.
3. The inattentiveness of the imam makes the sujud obligatory on the follower, but if the imam does not make the sajud, the follower does not make the sujud [either]. If the follower commits [an act of] inattentiveness, the sujud [of inattentiveness] is not due on the imam nor on the follower.
4. Someone who inattentively omitted the first sitting, and then remembered while he was [still] closer to the sitting position, should sit down and recite the tashahhud. But, if he was closer to the standing position, he should not go back, but should prostrate for inattentiveness [at the end].
5. Someone who inattentively missed the last sitting and thus stood up for a fifth [rak`ah] should return to the sitting as long as he has not performed sajdah [for the fifth]. He cancels the fifth [rak`ah] and performs the prostrations of inattentiveness. If he bound the fifth [rak`ah] with a prostration, his fard is invalidated, and his salah turns into nafl, and he must add a sixth rak`ah to it.
6. If he sat in the fourth [rak`ah] for the measure of the tashahhud, and then stood up without performing salam, thinking it to be the first sitting, he goes back to sitting as long as he has not prostrated for the fifth [rak`ah], and [then] he performs salam.  
If he bound the fifth with a sajdah, he adds another rak`ah to it, and his salah has been performed. The two [extra] rak`ah are nafl for him. He should perform the Prostrations of Inattentiveness.
7. Someone who is assailed by doubt in his salah, such that he

does not know whether he prayed three or four [rak`ah], then:

- If this is the first time it has happened to him, he re-starts salah.
- If doubts assail him often, he builds upon his strong inclination: if he has an inclination. If he does not have an idea, he builds upon certainty.

### 3.8 Prostration of Recitation

1. The Prostrations of Recitation in the Qur`an are fourteen: at the end of al-A`raf [7:206], in al-Ra`d [13:15], al-Nahl [16], Bani Isra'il [17:109], Maryam [19:58], the first [prostration] in Hajj [22:18], al-Furqan [25:60], al-Naml [27:26], Alif-Lam-Mir Tanzeel [32:15], Saad [38:24], Ha-Mim-Sajdah [41:38], al-Najm [53:62], Idhas-Sama-unshaqqat [84:21] and Iqra-bismi-Rabbik [96:19].
2. Prostration is wajib in all these places, upon the reciter and the hearer - whether he intended to listen to the Qur`an or not.
3. Whoever desires to prostrate [for recitation] should pronounce takbir without raising his hands, and prostrate, and then pronounce takbir and raise his head. There is no tashahhud due upon him salam.
4. [Prostration while in salah]
  - If the imam recites a verse of prostration, he prostrates [for it], and the follower prostrates with him.
  - If the follower recites [it], neither the imam nor the follower prostrates [for it].
  - If while they were in salah, they heard a verse of prostration from a man who was not in salah with them, they should not prostrate it in the salah, but they should prostrate it after salah. If they did prostrate it in the salah, it does not suffice them, but it does not nullify their salah.
5. [Repetition of recitation]
  - Someone who recited a verse of prostration, but did not prostrate [for] it by the time he entered salah, and then recited it [in salah] and prostrated it, the prostration suffices him for both of the recitations.
  - If he recited it outside of salah, and then prostrated it, and then entered the salah, and then recited it [again] he should prostrate, and the first prostration does not suffice him [in case].
  - Someone who repeats the recitation of a single sajdah [several times] in one sitting, a single sajdah suffices him.

## 4.0 GROUP PRAYER

### 4.1 Its status

1. Jama`ah is an emphasized sunnah.
2. It is disliked for women to attend jama`at, but there is no harm in old women going out for fajr, maghrib and `isha.

### 4.2 Regulations for the follower

1. Whoever desires to enter into the salah of another [as his follower] needs two intentions : the intention of salah and the intention of following.
2. The follower does not recite behind the imam.
3. Whoever followed an imam, and then came to know that [the imam] was not in [the state of] wudu', repeats the prayer.

### 4.3 Imamate

1. The most worthy of people of imamate is the most knowledgeable of the sunnah; if they are equal [in that] then the best reciter of the Qur'an; then if they are equal [in that] then the most precautionous of them; then if they are equal [in that] then the eldest.
2. It is disliked to send ahead [as imam] : a slave, a transgressor, a blind man and an illegitimate child, but if they took the lead, it is valid.
3. It is appropriate that the imam not prolong the salah for [the followers].

It is permissible :

that one with tayammum lead people with wudu',  
 that one who wiped on khuffs [lead] people who washed [their feet].  
 A standing person may pray behind one sitting.

### 4.4 Impermissible Imamate

1. It is not permissible for men to follow a women or a [non-adult] boy.
2. A clean person should not pray behind one with a constant drip of urine, nor [should] a clean woman [pray] behind one with istihadah, nor
3. A reciter behind an unread, nor
4. A clothed person behind a naked.
5. One who performs ruku` and sujud should not pray behind one



who is gesturing.

6. One who is performing fard should not pray behind one who is performing nafl, nor behind one who is performing another fard.
7. One performing nafl may pray behind one performing fard.

#### 4.5 Arrangement of Rows

1. Someone who prays with one [follower] makes him stand on his right. If they are two [or more] then he steps ahead of them.
2. The men line up, and then [behind them] the boys, and then the women [at the back].
3. If a woman stands beside a man, the two of them taking part in one [and the same] salah, his salah is spoiled.
4. It is disliked for women to pray in jama` ah on their own, but if they do then the imam stands in their midst.

#### 4.6 Prayer in and around the Ka`bah

1. Salah is permissible - [whether it be] obligatory or optional.
2. If the imam prays with a group, and some of them put their backs to the imam's back, it is permissible, but whoever puts his back to the imam's face, his salah is not valid.
3. When the imam prays in the Sacred Mosque, the people form circles around the ka` bah, and pray the prayer of the imam. Whoever among them is closer to the ka` bah than the imam, his salah is valid if he is not on the side of the imam.
4. The salah is valid for one who prays on the top of the ka` bah.

### 5.0 OTHER NON-OCCASIONAL PRAYERS

#### 5.1 Witr

1. Witr is three rak` ah, which one does not separate with salam.
2. One makes [du` a] qunoot in the third [rak` ah] before ruku` , throughout the year.
3. One recites the Opening of the Book, and a Surah along with it, in every rak` ah of witr.
4. When one desires to perform qunoot, he pronounces takbir, raises his hands, and then recites qunut.
5. One does not recite qunut in any salah other than [it, except on occasions of calamity].

#### 5.2 Missed Prayers



1. Whoever misses a prayer makes it up when he remembers it, and necessarily performs it before the prayer of the time, unless he fears missing the [time of] the current prayer, in which case he first performs the prayer of the time, and then makes up [the missed prayer].
2. If he missed many prayers, he makes them up in sequence, as they were originally due, unless the missed prayers [are equal to or] exceed six prayers, in which case the sequence is waived in them.

### 5.3 Voluntary Prayers

1. The sunnah salah is that one pray :

two rak`ah after the rise of dawn,  
four [rak`ah] before zuhr, and two after it  
four before `asr, or if one wishes two,  
two rak`ah after maghrib,  
four [rak`ah] before `isha ; and four after it, or if he  
wishes two.

2. In the supererogatory (nafl) of the day : if one wishes, he can pray two rak`ah with a single taslim, or if he wishes four. It is disliked to exceed that.
3. As for the supererogatory [prayers] of the night : Abu Hanifah said : if one prays eight rak`ah with a single taslim, it is valid, and it is disliked to exceed that. Abu Yusuf and Muhammad said : By night one should not exceed two rak`ah with a single taslim.
4. Whoever enters into nafl salah, and then invalidates it, makes it up. If one prayed four rak`ah, and sat after the first two, and then invalidated the last two, he makes up two rak`ah.
5. One may perform nafl sitting [even] with capability to stand. If one began it standing, and then sat down, it is valid according to Abu Hanifah. Abu Yusuf and Muhammad said : it is not permissible except for an excuse.
6. It is permissible for who is outside settled area to perform nafl, by gesturing, [while riding] on his beast, in whatever direction it faces.

## 6.0 PRAYER UNDER SPECIAL CIRCUMSTANCES

### 6.1 Prayer of the Sick Person

1. When it is impossible for a sick person to stand, he prays

sitting, performing ruku` and sujud. If he is unable to perform ruku` and sujud, he makes gestures with his head, and makes the sujud lower than the ruku`. He should not raise anything to his face to perform sujud on it.

2. If he is unable to sit, he lies down on his back, puts his legs towards the qiblah, and gestures for ruku` and sujud. If he lay down on his side, with his face toward the qiblah, and gestured, it is valid.
3. If he is unable to gesture with his head, he delays the salah; he does not [have to] indicate with his eyes, nor with his heart, nor with his eyelids.
4. If he is capable of standing, but is not capable of ruku` and sujud, he is not required to stand [for the gesturing of ruku`]. It is permissible for him to pray [standing only for recitation, and then] sitting [while] making gestures.
5. If a healthy person prayed part of his salah standing, and then some illness ensued [rendering him incapable of standing], he completes it sitting, performing ruku` and sujud, or gesturing if he is not able to [perform] ruku` and sujud, or lying down if he is not able to sit.
6. Someone who, on account of illness, prayed sitting, performing ruku` and sujud, and then became healthy, continues his salah standing. But, if he prayed part of his salah with gestures, and then became capable of ruku` and sujud, he re-starts the salah.
7. Someone who loses consciousness for five prayers or less makes them up when he recovers, but if he misses more than that due to unconsciousness, he does not make [them] up.

## 6.2 Prayer of the Traveller

### Qualification for the concession

1. The journey whereby regulations become altered is that a man intend [to reach] a place [which is such that] there is between him and it [a distance of] three days' or nights' journey, according to the progress of a camel or [that] by foot. That is not considered [in the same way] for travel by sea.
2. The disobedient and the obedient on a journey are equal in the dispensation.

### Number of Rak`at

1. The fard of the traveller, according to us, is two rak`ah in every four-rak`ah prayer, it not being permissible for him to add [two more] to them. But, if he prayed four [rak`ah], and had sat in the second for the measure of the tashahhud, [the first] two rak`ah suffice him for his fard, and the last two are nafl for him. However, if he did not sit for the measure of the

tashahhud in the first two rak`ah, his salah is invalidated.

2. One who sets out as a traveller prays two rak`ah [instead of four] when he leaves behind the houses of the settled area.
3. When a traveller enters into [group] prayer of a resident, while the time [of the salah] remains, he prays the salah in full. But, if he enters with [the resident] in a missed prayer, his salah is not valid behind him.
4. When a traveller leads residents in two rak`ah, he performs taslim, and then the residents complete their salah. It is recommended for him, when he performs taslim, to say, 'Complete your salah, for we are journeying people.'
5. Whoever misses a prayer on a journey, makes it up as two rak`ah [even if he makes it up] in residence. Whoever missed a prayer in residence makes it up as four rak`ah [even if he makes it up] on a journey.

### Breaking the Journey

1. He continues to apply the regulations of travel until he intends to remain in a city fifteen days or more, at which point he is required to pray in full. If he intends to remain less than that, he does not pray in full.
2. Someone who enters a city, and does not intend to remain there fifteen days, but rather says [each day], 'Tomorrow I will depart, or the day after I will depart,' until he remains in this way for years [remains a traveller, and thus] prays two rak`ah.
3. When an army enters the land of war, and then intend to remain there fifteen days, they do not pray the salah in full.
4. When the traveller enters his home-town, he prays the salah in full, even if he did not intend to remain there.
5. Whoever has a home-land, and then moves from it and takes up residence in another land, and then travels and enters his first home-land, does not pray the salah in full.
6. If the traveller intends to remain in Makkah and Mina fifteen days, he does not pray the salah in full.

### 6.3 Fear Prayer

1. When fear is severe, the imam divides the people into two groups : one group [who remain] facing the enemy, and one group [who stand] behind him. Then, he prays with this [latter] group one rak`ah with two sajdah. Then, when he raises his head from the second sajdah, this group goes back to face the enemy, and the [other] group comes [to take their place]. The imam leads them in one rak`ah with two sajdah, and then performs tashahhud and taslim. [The followers] do not perform taslim, but [rather] go to face the enemy. The



first group [now] comes [back], and pray one rak`ah on their own with two sajdah, without recitation, and then perform tashahhud and taslim, and then go back to face the enemy. The other group [now] comes [back] and pray one rak`ah with two sajdah, with recitation, and [then] perform tashahhud and taslim.

2. If the imam is a resident, he prays two rak`ah with the first group and two rak`ah with the second.
3. In maghrib, he prays two rak`ah with the first group and one rak`ah with the second.
4. They do not fight while in the state of salah, and if they do that their salah is invalidated. If the fear is intense, they pray while riding, individually, gesturing for ruku` and sujud : in whatever direction they wish if they are not capable of facing the qiblah.

## 7.0 SPECIAL OCCASIONAL PRAYERS

### 7.1 Jumu`ah Prayer

#### Conditions for Validity

1. Jumu`ah is not valid except in a large town, or in the prayer-ground of the large town. It is not permissible in villages.
2. It is not permissible to establish it except with the ruler, or one whom the ruler has ordered [to establish it].
3. Among its conditions is the time. It is valid in the time of zuhr, it is not valid after it.
4. Among its conditions is the khutbah before the salah.  
If he restricted himself to remembrance of Allah, it is valid according to Abu Hanifah. Abu Yusuf and Muhammad said : it is essential to have a long reminder which could be called a khutbah.
5. Among its conditions is a group (jama`ah).  
Their minimum according to Abu Hanifah is three apart from the imam. Abu Yusuf and Muhammad said : two apart from the imam.

#### Obligation of Jumu`ah

1. Jumu`ah is not obligatory on a traveller, nor a woman, nor an invalid, nor a slave, nor a blind person. But, if they attend and with the people, it suffices them for the fard of the time.
  - It is permissible for travellers, slaves, invalids and the like to lead in jumu`ah.
  - It is disliked for excused people to pray zuhr in jama`ah on the day of jumu`ah, and similarly the people of a prison.
2. The salah of one who prayed zuhr at home on the day of Jumu`ah before the imam's salah, without an excuse, is valid, but that is [prohibited] for him. If it occurs to him to attend jumu`ah, such

that he set out towards it, the zuhr salah is invalidated by his setting forth - according to Abu Hanifah. Abu Yusuf and Muharrir said : it is not invalidated until he enters [into salah] with the imam.

3. When the mu'adh-dhin calls the first adhan on the day of jumu'ah people stop buying and selling, and set out for salat al-jumu'ah

### Regulations of the Salah

1. The imam recites audibly in the two rak'ahs.
2. There is no specific surah to recited in them.
3. Whoever joined the imam on the day of jumu'ah prays with him whatever he caught, and builds jumu'ah on that basis. If he joins him in the tashahhud, or in the Prostrations of Inattentiveness, performs jumu'ah accordingly - according to Abu Hanifah and / Yusuf. Muhammad said : if he caught with him most of the second rak'ah, he performs jumu'ah accordingly, but if he caught less than that, he completes it as zuhr.

### Sunnah Aspects of the Khutbah

1. When the imam comes emerges on the minbar on the Day of Jumu'ah, people stop performing salah, and [stop] talking until he has finished his khutbah.
2. When the imam ascends the minbar, he sits down, and the mu'adh-dhin calls [the second] adhan in front of the minbar.
3. The imam delivers two khutbahs, separating them with a sitting.
4. He delivers the khutbah standing, in a state of purity.
5. If he delivered the khutbah sitting, or not in a state of purity, it is valid, but disliked.
6. When he has finished from the khutbah, the call the iqamah for salah, and [then] pray.

## 7.2 Prayers of the Two `Ids

### `Id al-Fitr

1. It is recommended on the Day of Fast-Breaking (Fitr) for the person, before leaving for the prayer-ground:
  - ✦ To eat,
  - ✦ To perform ghusl,
  - ✦ To apply perfume.
2. One sets out for the prayer-ground. According to Abu Hanifah, does not pronounce takbir [audibly] on the way to the prayer-ground. According to the two : one pronounces takbir [audibly]

### `Id al-Adha



1. It is recommended on the Day of Sacrifice (Adha) :
  - to perform ghusl,
  - to apply perfume,
  - to delay eating until having finished from the salah.
2. One sets out for the prayer-ground, pronouncing takbir [audibly

#### Salat al-`Id

1. One does not perform nafl salah in the prayer-ground before salat al-`id.
2. When the salah becomes permissible, by the sun ascending [a spear's height after sunrise], the time for [salat al-`id] has entered [and it remains] until midday.
  - If the new crescent was obscured from people, such that it testified before the imam about seeing the crescent after midday, [the imam] performs `id [salah] the next day. If some excuse occurs, preventing the people from salah on the second day, he does not perform it after that.
  - If an excuse occurred preventing the people from [performing the salah on the Day of Sacrifice, he performs the salah the next day, or the day after. He does not perform it after that.
3. The imam leads the people in two rak`ah.
  - In the first [rak`ah] he pronounces the opening takbir, and three [takbirs] after it. Then, he recites the Opening of the Book and a surah with it. Then, he pronounces a takbir, going into ruku` with it.
  - Then, he starts the second rak`ah with recitation. When he has finished from the recitation, he pronounces three takbirs. He pronounces a fourth takbir, going into ruku` with it.
  - One raises one's hands in the takbirs of the two `ids.
4. Then, he delivers two khutbah after the salah teaching people about Sadaqat al-Fitr and its regulations [on `Id al-Fitr]. [On `Id al-Adha] he delivers two khutbah after [the salah] teaching people therein about the Sacrifice and the Takbirs of Tashriq.
5. Whoever misses salat al-`id with the imam does not make it up.

#### The Takbirs of Tashriq

1. The first of the takbirs of tashriq is after salat al-fajr on the Day of `Arafah. According to Abu Hanifah, the last of it is after salat al-`asr on the [first] Day of Sacrifice. Abu Yusuf and Muhammad said : [it lasts] until salat al-`asr of the last of the Days of Tashriq.
2. The takbir is after the fard prayers, and it is that one say : Allahu Akbar Allahu Akbar, La ilaha illallahu Wallahu akbar, Allahu Akbar wa-Lillahil-Hamd.

#### 7.3 Eclipse Prayer

1. When the sun is eclipsed, the imam performs with the people two rak`ah, in the manner of nafl, with one ruku` in each rak`ah.
2. He prolongs the recitation in both [rak`ah]. He recites inaudibly according to Abu Hanifah. Abu Yusuf and Muhammad said : he recites audibly.
3. Then, he supplicates after that, until the sun appears again.
4. The imam who leads the people in jumu`ah leads them [in the solar-eclipse] prayer. If he did not assemble [the people to pray], the people pray it individually.
5. There is no khutbah in the solar-eclipse.
6. There is no group [prayer] for the lunar eclipse. Each individual merely prays on his own.

#### 7.4 Prayer for Rain

1. Abu Hanifah (may Allah's mercy be upon him) said : there is no [emphasized] sunnah salah in a group to pray for rain [although it is recommended], but if people pray singly, it is permissible. [The emphasized aspect of] praying for rain is merely supplication and seeking forgiveness. Abu Yusuf and Muhammad said : [it is sunnah that] the imam lead the people in two rak`ah, making the recitation audible in them. Then, he delivers a khutbah [or two].
2. He faces the qiblah in supplication. The imam switches his cloak around [when starting the supplication], but the people do not switch their cloaks around.
3. The People of the Covenant [of Jizyah] do not attend the Prayer for Rain.

#### 7.5 The Vigil of Ramadan (Tarawih)

1. It is recommended that the people gather in the month of Ramadan after `isha', so that their imam can lead them in five tarwihah, with two taslim in each tarwihah.
2. He sits between every two tarwihah the duration of a tarwihah.
3. Then he leads them in witr.

Witr should not be performed with a group in other than the month of Ramadan.

### 8.0 FUNERALS

#### 8.1 Preparation of the Body

1. When [death] approaches a man, he is turned towards the qiblah on his right side, and the Two Testifications are suggested to him.
2. Then, when he dies, they tie his jaws [shut] and close his eyes.
3. When they want to wash him, they put him on a dais, place a cloth over his nakedness and remove his clothes. They perform wudu' for him, but do not rinse his mouth, nor his nostrils [unless he was in janabah]. Then, they pour water over him. The dais is perfumed thrice with incense. The water is boiled with lote-leaves, or with saltwort, but if there is none then pure water [is used]. His head and beard are washed with marsh mallow. Then, he is made to lie on his left side, and is then washed with water and lote until it is seen that the water has reached to that [part] of [the body] adjacent to the dais. Then, he is made to lie on his right side, and then washed with water and lote until it is seen that the water has reached to that [part] of [the body] adjacent to the dais. Then [the washer] makes him sit up, and to lean against him, and he wipes his stomach with a gentle stroke. Then, if anything emerges from him, he washes [that area], but does not repeat his ghusl.
4. Then, he wipes him with a cloth and puts him in his shrouding garments. He puts hunut on his head and his beard, and camphor on the places of prostration.
5. Any [fetus] that produces a sound after birth is prayed over. If it did not produce a sound, it is wrapped in a cloth, and it is not prayed over.

## 8.2 Shrouding

1. The sunnah is that a man be shrouded in three shrouds : a waist-wrapper (izar), an upper garment (qamis) and a wrapper (lifafah), but if they restrict [it] to two shrouds, it is permissible. When they desire to wrap the wrapper around him, they begin with the left side, putting [the shroud] over it, then the right side. If they fear the shroud may unfold from him, they tie it.
2. A woman is shrouded in five garments : a waist-wrapper, an upper-garment, a scarf, a piece of cloth with which her breasts are tied, and a wrapper. If they restrict [it] to three shrouds, it is permissible. The scarf should be on top of the upper-garment under the wrapper. Her hair is placed on her chest.
3. The deceased's hair is not combed, nor his beard, nor are his nails cut, nor is his hair braided.
4. The shrouds are perfumed with incense an odd number of times before he is inserted into them.
5. When they are done with this, they pray over him.

### 8.3 The Funeral Prayer

1. The most worthy of people to pray over him is the ruler if he is present. But, if he is not present then it is recommended to send ahead the imam of his locality, then the waliyy. If [someone] other than the waliyy or the ruler prayed over him, the waliyy repeats [the prayer], but if the waliyy prayed then it is not permissible for anyone to pray after him.
2. The prayer should not be performed over the deceased in a [non-prayer] mosque.
3. The prayer is :
  - ✦ that one pronounce a takbir, extolling Allah, the Exalted, and it,
  - ✦ then, one pronounces a takbir, and [then] sends salutation to the Prophet (may Allah bless him and grant him peace),
  - ✦ then one pronounces a takbir, supplicating therein for him for the deceased and for the Muslims.
  - ✦ then one pronounces a fourth takbir and pronounces tasleem
4. If he was buried without the prayer being performed over him, it should be performed over his grave.

### 8.4 Burial

1. Then, when they carry him on his dais, they hold its four 'legs', walk with it swiftly [but] without racing.
2. Then, when they reach his grave, it is disliked for people to sit before it is let down from the men's shoulders.
3. The grave is dug and an incision is made in the qiblah-side wall.
4. The deceased should be entered from [the side] adjacent to the qiblah. When he is placed in the incision, the one placing him says Bismillah wa-`ala millati Rasulillah, and faces him to the qiblah. He unties the knot, and arranges unbaked bricks in [the incision]. It is disliked to use baked bricks and wood. There is no harm in [using] straw [in addition].
5. Then, the soil is piled on. The grave is raised like a camel's hump and not flattened.

### 8.5 The Martyr

1. The martyr (shahid) is someone whom the pagans killed, or who was found in the battle-field with the mark of wounding on him, who was killed wrongfully by the Muslims and for whose death blood-money did not become due [initially].
  - ✦ One who is killed in a prescribed punishment, or retaliatory execution, is washed and prayed over.
  - ✦ Those rebels and highway robbers who are killed are not prayed over.



2. [The martyr] is shrouded and prayed over, but he is not washed. If one in janabah was martyred, [then] according to Abu Hanifah he is washed. Similar [is the case with] the child. Abu Yusuf and Muhammad said : they are not washed. The martyr's blood is not washed off him, nor are his clothes removed, but furs, khuffs, padded garments and weapons are removed from him.
3. One who lingered [in dying] is washed. Linging is :
  - that he eat, or drink,
  - or receive medical treatment,
  - or remain alive until the time of one salah passes over him while he is conscious,
  - or that he be transported from the battle-field alive.



